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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

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"For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope" (ROMANS 15 : 4).

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NINETY-FIFTH SEMI-ANNUAL GENERAL CONFERENCE.

(*Continued from page 693*).

ATTENDANCE had greatly increased when the second session of the general conference came to order at the word of President Grant at 2 p.m., Friday, October 3rd. President Franklin S. Harris of the Brigham Young University offered the invocation.

President Rudger Clawson of the Council of Twelve, the first speaker, explaining the purpose of life, said man was placed on earth that he might have joy and attain salvation in the kingdom of God.

The human family, all mankind, said President Clawson, belongs to one great family that existed before the world was created. sons and daughters of a Heavenly Father and a Heavenly Mother.

Man can only develop into a perfect soul by having a body, and for this purpose was the world created, that man might continue to progress, the speaker said. This gives an insight, he continued, into the purpose of life. The Lord says, quoted President Clawson, "The spirit and the body are the soul of man. No man can be redeemed and go on to eternal progression unless he obey the commandments of God." These commandments, said President Clawson, are expressed in the Gospel plan and if men reject the truth, they can not hope to be saved and enjoy eternal progress.

President Clawson quoted what the Savior said to Nicodemus and added that according to these words of the Savior of the world, rejection of the Gospel is an absolute bar to redemption. Man could not go on unto perfection as a spirit, for it is written, spirit and matter are inseparably connected ; and a fulness of joy could not be attained without the spirit's coming in contact with matter,

and so, said President Clawson, this is the answer to the question what is happiness and why is man on earth.

Latter-day Saints have received the light freely and freely they must give, said President Clawson, and they can not escape the responsibility. He concluded with a testimony and the prayer expressed that the Saints will glorify the Lord.

Elder Melvin J. Ballard, the next speaker, read from the Doctrine and Covenants a revelation in which the Lord admonishes the Saints to have faith in the prophecies of ancient times and in the assurance that these are the days in which the prophecies shall be fulfilled and wherein it is promised that these things are to be revealed through the Priesthood of God.

The Latter-day Saints, said Elder Ballard, are a people with a destiny and with a mission. They did not aspire to it, the Lord appointed them to that calling, he declared.

Elder Ballard referred to an article he had read concerning whether or not the Jews are the chosen people of the Lord. The author had denied the Jews the distinction of being the chosen people, and concluded by saying that if the world could find the descendants of Joseph, they would be the chosen people of the Lord.

Elder Ballard said his heart thrilled when he read that statement, for verily it is true that the descendants of Joseph, through his favorite son, Ephraim, are a people on the earth to-day—the Latter-day Saints.

It is no chance, said Elder Ballard, that the Lord's people have been gathered in the richest part of the richest nation on earth, it is their destiny to become a mighty people. "This is the place," Elder Ballard quoted, where God's purposes will be fulfilled.

"Be ye patient," said Elder Ballard to the farmers, who had just passed through a discouraging year, "do not desert the chosen calling of God's people. Always have God's people been tillers of the soil. The great wealth of the land is the wealth of this people. This is a time when all that can be shaken will be shaken."

In speaking of the election being waged in the United States, Elder Ballard said he should not be surprised if this is the last political campaign that will ever be conducted in the country with the two great political parties arrayed one against the other.

He said that God's people are on the side of adherence to the Constitution and they must adhere to the side of right, to the standards of right and truth. Sin and self-interest are rampant, said Elder Ballard, and God foresaw the crisis that would come when the test would be given. If this people will only listen to the word of the Lord, there is no danger, he promised.

God is preparing His people to become the saviors of the whole House of Israel, said Elder Ballard, and he expressed the prayer

that the Lord's people will fulfill their destiny. He exhorted the Saints to prepare themselves to be led to their glorious destiny. It shall come to those who are true; many may fall away, but those great blessings shall come to the faithful, he concluded.

Elder Charles H. Hart was the next speaker. When Abraham Lincoln was a boy, said Elder Hart, the substance of his prayer was: "Lord, bless father and bless mother, teach me how to read and write, bless Honey that he may be a good dog and keep us all from being lost in the wilderness."

It is something to be guided through the wilderness, the literal as well as the spiritual wilderness, said Elder Hart. He cited instances of God's guiding His people at various times through the wilderness—in ancient times and in modern times. As such, he noted the guidance through the wilderness of the Pioneers and of the "Mormon" Battalion.

Men are groping in numerous wildernesses, said Elder Hart. There are the commercial and financial wilderness, the intellectual wilderness. Men are striving to go alone through these various wildernesses, and they can not seem to see that guidance—guidance in all things—is what they need, said the speaker.

If guidance is not needed, how comes it that sin and crime are rampant, and that man has strayed from the path of righteousness, asked Elder Hart. If guidance is not efficacious, he continued, how can it be that such a soul as Abraham Lincoln felt its need. It is a great slander to say that Abraham Lincoln was an infidel, said Elder Hart, and he quoted from biographers to prove that Abraham Lincoln was a believer in God the Father and His Son Jesus Christ.

Elder Hart pictured the destitution of the world if atheism and doubt should prevail above hope and faith, and if guidance through the wilderness were not in a measure vouchsafed to mankind. He expressed gratitude that the Lord has guided His people, that the truth has guided them safely through the storms of doubt.

Elder Reed Smoot, the next speaker, quoted: "I stand all amazed at the love Jesus offers me," and "O, it is wonderful." Recently, said Elder Smoot, he had the privilege of speaking to the temple workers and this song was sung by two of the sisters. The sentiment was borne in on him then as never before, he said, by these words, "O, it is wonderful!" The great plan of life and salvation is wonderful, he said, and God's purposes are wonderful. Think how wonderful is the regulation of the universe—all directed by a higher Power, he continued, and how wonderful is the organization of the Church. It has often been compared, said Elder Smoot, to the great German army before the world war. But there is no comparison, said he, the one was organized by God, the other by man—the one for the salvation of men, the other for the destruction of human lives.

Elder Smoot said he never fails to thank God that he was born a Latter-day Saint. He is thankful, he said, for the great government of the United States. Whenever he sees the least move on the part of any man or set of men to strike at the fundamental law of the United States, to cut from the Constitution its very heart, said Elder Smoot, he feels that all men should cry aloud against any such action by any set or group calling themselves citizens. He prays God, Elder Smoot said, that He will protect the nation.

Again he inveighed against any attempt on the part of any person or persons to change the Constitution of the United States in its fundamental principles. He had no reference, he said, to amendments that have been made to the Constitution; they are incidental; they have been, so to speak, in elucidation of its fundamental principles, but when any man or men attempt to change a fundamental principle of that great document, then may it fail; and he believes and trusts it will, said Elder Smoot in conclusion.

Elder George F. Richards was the next speaker. If it can be established that pre-existence is a truth, then can the fatherhood of God and the brotherhood of man be established, said Elder Richards. It is the purpose of God to bring about the salvation of mankind, he said. This provision was made before the world was, when the Father was planning that His children might come to this earth and after this probation of progress that they might go back to Him, said the speaker.

The Gospel has been on the earth at various times, various dispensations, said Elder Richards. He recounted the restoration of the Gospel in this last dispensation through the Prophet Joseph Smith and how line upon line every precept was given, embracing all the gifts, powers, keys and blessings.

The responsibility has come to this people, said Elder Richards, to bear the Gospel message to all the world. And a great responsibility also rests upon the world, as to whether the Gospel plan is accepted or rejected, he added.

Elder Richards said he was talking, recently, to a man who had joined the Church after forty years' association with Latter-day Saints. Asked why he had never yielded obedience before, he said he had always been a Latter-day Saint at heart, but lacked courage to join the Church and openly avow his belief. This, said Elder Richards, is what keeps many persons from the Church.

In another instance, the speaker cited a case of a woman member of the Church who said her husband had never joined the Church because he had never been asked to. This represents another class, said Elder Richards, and here the responsibility rests largely with those who should have asked the man to join. Still another man, said Elder Richards, said he had never joined

the Church because the standard of living required is too high. No one need hope to gain the blessings of right living without sacrificing desires and carnal appetites, without an effort to live up to the standards of Gospel principles, said Elder Richards.

This is God's work, not man's and no power can stay it, said Elder Richards. He closed his remarks with the prayer expressed that the Saints will cleave to the principles of truth.

Elder Rulon S. Wells, the concluding speaker, said he rejoices in the truths and blessings of the Gospel. How far, he queried, do the young people of Zion realize the blessing that has been vouchsafed them of being born of goodly parents. To what extent, he asked, do they sense the importance of the slogan adopted by the Mutual Improvement associations for the year: "We stand for the commandment: Honor thy father and thy mother."

Do they honor their fathers and mothers as they should, he questioned. They come through noble parentage, the Latter-day Saints do, said Elder Wells. He said he had reference not only to those who were born under the covenant, but to all Latter-day Saints, for they all came through noble lineage. It is through the lineage of Joseph, he said; and do Latter-day Saints appreciate that lineage—that parenthood? Through the royal house of Joseph back to Father Abraham—what a lineage, what a parenthood, said Elder Wells.

Let Latter-day Saints, indeed, honor their fathers and their mothers, both their immediate parents and their lineage through Ephraim and Joseph, Jacob, Isaac and Abraham, implored the speaker. The welding link must be established, said Elder Wells, between all the children of this great family, both the living and those who have gone on before. The great work for the dead must go on until all have had the opportunity of accepting the Gospel, he concluded.

The closing song was, "Redeemer of Israel." The benediction was pronounced by President M. Howard Randall of Morgan stake.

(TO BE CONTINUED).

A CORRESPONDENT'S OPINION OF THE "MORMONS."

MR. DAVID LAWRENCE, a noted political correspondent in the United States, recently made a ten thousand mile trip through the United States as an observer of the political trend in the forthcoming American presidential election. In the course of his travels he spent two days in Utah, ascertaining the probable vote of Utah in the national poll. In assigning reasons why Utah will in all probability cast its vote for President Coolidge, he pays a compliment to the Latter-day which we are pleased to reproduce:

"But while the tariff is a vital question in Utah, there are other reasons why this state is conservative. The "Mormon" people are not radicals. They believe in progress, but they do not want to chance an uncertainty for a certainty. In 1916, Utah went Democratic by a substantial majority. The peace sentiment was an influential factor, but basically the people of Utah were satisfied with the administration in power and did not clamor for a change. In 1920, as the vicissitudes of war developed an era of economic readjustment, Utah joined the general clamor for change in the hope that things might grow better. The reconstruction period has left Utah with some scars, but by and large there is a steady improvement in agriculture as well as mining, and precisely because the curve of improvement is upward there is little disposition here to 'swap horses in midstream.' Talking with various leaders here, one gets the impression that the status quo will be maintained so far as Utah is concerned, no matter what the rest of the nation does."

LABOUR AND "MORMONS" MEET IN THE SAME HALL.

President David O. McKay is in receipt of a letter from President John W. Crofts of the Welsh conference, relating an interesting missionary experience three of the Elders of the Welsh conference had recently. The letter follows:

"You will, no doubt, be interested and possibly amused to hear of a unique experience which we had here in the Welsh conference on Sunday, October 19th. Elder Melvin W. Grant and Gordon B. Affleck and I were scheduled to hold a meeting in the Bentley Hall, Merthyr Tydfil, at 6 p.m., and at the appointed time we commenced the service.

"About this particular time, the town was in a state of political excitement, due to the fact that a noted Labour candidate was scheduled to speak there. It was not until we were half through with our meeting that I learned that he, too, was to use the Bentley Hall for his address immediately following our meeting. There seemed to have been either a misunderstanding of the time the political meeting was to commence, or an over-enthusiastic spirit on the part of the Labourites, for they congregated outside the building, five hundred strong, at least thirty minutes before their speaker was due to arrive. Quite naturally, they resented the idea of having to remain outside until the hall had been vacated, and when it became known by them that it was a 'Mormon' meeting which was responsible for their wait outside, the resentment waxed hot in certain sections of the crowd.

"Realizing that a disturbance was imminent, I turned the meeting over to the other brethren and went outside and asked for their leader or spokesman. No one seemed to assume any

responsibility for the crowd, so after a few conciliatory remarks, I invited them to join us in our worship and thus avoid the long and tedious wait outside. One or two reluctantly accepted the invitation and sauntered into our meeting. These were followed by others, and in a few minutes, every available seat in the hall, which holds about five hundred, was taken. I then returned to the platform.

"In an endeavor to cope with a rather awkward situation, I explained to them that they were now in a house of worship and that we would appreciate their toleration until the service had been properly dismissed. Before proceeding further, I called for a show of hands as an assurance that they would observe the solemnity of the occasion, and to my surprise and satisfaction, almost every hand in the hall was raised. I then proceeded to deliver my address, which to suit the occasion, was on the aims and purposes of the Church. They showed me reasonable courtesy while I was speaking and seemed to receive my humble effort very kindly. True to their word, they maintained perfect order until the service had been brought to a successful conclusion.

"In this way, through the help of the Lord, we were able to reach more people within a period of thirty minutes than we would have reached in many months under the regular routine."

TO-DAY.

So here hath been dawning
  Another new day;
Think, wilt thou let it
  Slip useless away?

Out of eternity
  This new day is born;
Into eternity,
  At night, will return.

Behold it aforetime
  No eye ever did;
So soon it forever
  From all eyes is hid.

Here hath been dawning
  Another new day;
Think, wilt thou let it
  Slip useless away?

—Thomas Carlyle.

God grant that as our horizon of duty is widened, our minds may widen with it; that as our burden is increased, our shoulders may be strengthened to bear it.—Dean Stanley.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

DAVID O. MCKAY, Editor.

THURSDAY, NOVEMBER 6, 1924.

EDITORIAL:

THE FRUITS OF "MORMONISM."

PRESENT at a social given recently by the Relief Society of the Liverpool branch, were ten members of the Church from Utah. In that group both sexes were represented, the ages of the members ranging from eighteen to fifty. During the course of the evening's entertainment, seven of the ten rendered parts on the program. The numbers presented by this group of Utah Latter-day Saints included violin, vocal and piano solos. One member gave both a violin and a tenor solo. Each member who took part acquitted himself in a most commendable manner—the program would have been worthy the attention of even severe critics.

To persons who are honest in their efforts to learn what "Mormonism" offers as a philosophy of life, this incident should especially appeal. Apart from the mark of divinity which the Church of Jesus Christ of Latter-day Saints bears, are the social values it offers its members. One of these social features of the Church was admirably demonstrated in this Relief Society entertainment. Seventy per cent—and in going over the list of those present, it appears that one more of the number can play a musical instrument, which raises the average to eighty per cent—of a group of Latter-day Saints, seven thousand miles from their homes, entertain their foreign brothers and sisters with their specialized knowledge of music and musical instruments! The Church to which these people belong is in a large measure responsible for their having gained that knowledge.

True, the Church has not directly trained these members, nor does it directly train any of its members. One of its cardinal principles is that each man must work out his own salvation. But what the Church has done is to so order conditions and incentives that for those inclined towards developing their native talents, every opportunity is afforded them to do so. The Church had been organized only three months when the Lord in a revelation to the Prophet Joseph Smith declared: "My soul delighteth in the song of the heart; yea, the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads." In keeping with this divine admonition and promise, the Church has encouraged its members to become the master of some line of music. By providing places in its religious services for

those so trained, it has offered a laboratory for its adherents to perfect themselves along musical lines.

But not only in the realm of music does the Church of Christ offer social values to its members. In going over the list of a group of missionaries that are shortly to arrive in Liverpool, the unanimous number who have completed a high school course is singularly noticeable; college students and college graduates are also among the number, although the average age of this group of Elders is twenty-two. These missionaries, however, were *not* selected because of their erudite training—they represent the general average of the youth of the Church. The reason that so many of them have received higher education is because the communities from which they come stand committed to a course of granting a liberal education to every young person. And the Church of Jesus Christ of Latter-day Saints is in a large measure responsible for this attitude on the part of these communities.

In another revelation to the Prophet Joseph Smith, the Lord said that "the glory of God is intelligence, or, in other words, light and truth." If, then, Latter-day Saints would properly glorify God, they must do so by learning of His universe. The Prophet Joseph said that "it is impossible for a man to be saved in ignorance"—the path of salvation is gained through wisdom. Not only because it desires its members to attain heavenly salvation, but also because it desires to see them efficient citizens of their communities, is the Church anxious that each of its members receive an educational training commensurate with the needs of modern society. As a practical measure to assist them in attaining such training, the Church, through its own school system, offers the youth in the organized stakes educational facilities that are unsurpassed.

Even in the early days of the Church, after its membership had been driven into a thousand mile trek across a trackless prairie, when funds were low and when all available man-power was needed to conquer a defiant desert, the leaders never allowed extenuating circumstances to excuse them for not providing education for the membership of the Church. Within thirty-one months after their arrival in the Salt Lake Valley, the Pioneers had established an embryo school system and had chartered a university.

On October 18th, last, that University celebrated the seventy-fifth year of its existence with a "homecoming" for its alumni and friends. In a letter addressed to the alumni of the school, soliciting their attendance at this "homecoming," President George Thomas of the University of Utah pays indirect tribute to the foresight of the Church and the men that established the institution over which he presides. In recounting the advantages offered by the University, he says, "Probably no educational

institution in this country (the United States) has a better opportunity right now to grow and develop than has the University of Utah. The vast territory lying between Denver on the east and San Francisco on the west undoubtedly will have a first-class institution, and the opportunity lies within the grasp of the University of Utah to fill this field in the highest and best sense."

Members of the Church of Jesus Christ of Latter-day Saints, by their high standing in music and education, are exemplifying to the world some of the results of the teachings of "Mormonism." And as with its standing in music and education, so in other lines of sociological activity, the Church invites the world to apply to it the Savior's test—"By their fruits ye shall know them." It beckons mankind to accept of the fruits it offers. "Come," it says, "our way of life is best because it works best"—temporally and spiritually.

G. Martin Hopfenbeck.

MINUTES OF THE HULL CONFERENCE.

The Hull semi-annual conference was held October 19th, at Hull. There were in attendance: Elders Rulon H. Sanders and Kenneth F. Schade from Liverpool, Elder Frederick G. Stoddard of the Leeds conference, and President Kenneth A. Brady and all the traveling Elders of the Hull conference. President Brady conducted the various sessions under the direction of Elder Rulon H. Sanders.

The first session commenced at 10:07 a.m., by the congregation's singing, "Hark, Listen to the Trumpeters!" Invocation was offered by Elder Reginald F. Beames. The sacramental hymn was, "Again We Meet Around the Board." The congregation, led by Eric Thorp, repeated the sacrament gem. The sacrament was administered by Brothers Thomas Wharram and Robert H. Summers. During the passing of the sacrament, Miss Ida Poole, accompanied by Sister Ena Walker and Elder Alvarus H. Parry, rendered a vocal solo, "Dear to the Heart of the Shepherd." The concert recitation was led by Eric Thorp.

An appropriate program, on the theme of "Missionary Work," was presented by the members of the Sunday-schools of the conference. The program consisted of the parables of the sower and the tares, the Hull Conference Retrospect, and appropriate songs. As a special feature, sketches of the missionary labors of Paul, Alma and Heber C. Kimball were presented. Those taking part on the program were: Ivy Johnson, Irvin Todd, Karl Thorp, Robert, Harold and Marion Summers, Jack and Hilda Twidale, Olive Wharram, Georgina Walker, Edward Field, Chris Gaunt, Mabel, Jessie and Richard Nurse, Eileen Rose, Evelyn Hall, Irene Pool and Dora and Gladys Reynolds.

Elder Alvarus H. Parry, the first speaker, urged the children to be missionaries in bringing their little friends with them to Sunday-school. Elder Parry explained that by doing this, they are performing a work which the Elders themselves are unable to accomplish.

Elder Rulon H. Sanders, the concluding speaker, related a story taken from the parable of the talents, and asked the children questions concerning the same. He urged his listeners to become as little children.

The session closed by the congregation's singing, "The World's Jubilee." The benediction was pronounced by Brother Robert Rose.

The afternoon session commenced at 2 o'clock by the congregation's singing, "High on the Mountain Top." Prayer was offered by Brother Thomas Wharram. The Grimsby choir sang, "O'er the Gloomy Hills of Darkness."

The general, the mission and the conference authorities of the Church were presented and unanimously sustained.

Elder Horace Y. Whittle, the first speaker, said that the members of the Church do not appreciate the opportunities they have. He related how the Gospel is missed when one becomes estranged from it.

Elder Edward Smith bore testimony of the restoration of the Gospel and stressed the fact that the work of gathering Israel is truly taking place. He expressed his appreciation of having the opportunity of returning to his native land as a missionary.

Elder Ellis A. Hipwell urged those present to spread the Gospel at every opportunity. He warned his hearers that in this day, the seeds are being sown, but that many seeds fall upon rocks and amidst the thorns. This is evidenced, he said, by those persons who allow riches, persecution and hardships to kill the seed that has been planted in their hearts.

Sister Lucy Clark and Miss Kitty Burton rendered a duet, "Ye Who Are Called to Labor."

Elder William Ned Newell showed the importance of striving to obey the commandments of God, thus fulfilling the Lord's prayer—"Thy will be done on earth as it is in heaven."

Elder Reginald F. Beames said that the religion of the Latter-day Saints is a seven-day religion, and should be kept constantly in the Saints' minds. Opinions are formed quickly, he said, and it is the Saints' duty to create a good impression in the minds of strangers.

Elder William G. Jackson advised the Saints to cultivate the gift of the Holy Ghost in their endeavor to keep the commandments of God. He said that it is a common belief among people of the world that the gift is absent. But, he said, the Latter-day Saints have the assurance that it is with them.

The Grimsby choir sang, "What Shall the Harvest Be?"

Elder Samuel P. Martin said that the members should be Latter-day Saints in very deed. He declared that the purpose of this life is to find the principles of the Gospel and to render obedience to them.

Elder John C. Hooper pointed out that as the blind fish in the Mammoth caves of Kentucky, by following the light may regain their sight, so man may regain the presence of God by yielding obedience to the plan of salvation. God will leave no man in darkness, he said.

Elder LeRoy D. Tingey used as his text: "Though he were a Son, yet learned he obedience by the things which he suffered." Elder Tingey showed that the Master had a course to follow, as does everyone. He said that by overcoming evil and undergoing hardship, a person may indeed strengthen his character.

Elder William Ned Newell sang a solo entitled, "My Father Knows."

Elder J. Leland Behunin said that faith and assurance can not be based upon the opinions of men. The Latter-day Saints, he continued, base theirs upon God and the Spirit emanating from Him.

Elder Frederick G. Stoddard urged those present to seek the kingdom of God and His righteousness and all else should be added to them. He pointed out instances, showing where the Saints through their actions have been the means of bringing many souls to the light. He exhorted his hearers to be diligent in their endeavors to further the work of the Lord.

The congregation sang, "Come all ye Sons of God." The benediction was pronounced by Elder LeRoy D. Tingey.

Immediately following the afternoon session, an officers and teachers meeting was held under the direction of Elder Rulon H. Sanders. Instructions pertaining to the work in the various branches were given.

The final session commenced at 6: 30 p.m., by the congregation's singing, "Go, Ye Messengers of Heaven." Prayer was offered by Brother Robert H. Summers. The Hull choir sang, "The Pilgrim's Chorus."

President Brady, the first speaker, taking his text from the Doctrine and Covenants 18: 10, said that it is little wonder that the worth of souls is great in the sight of God, since the glory of God is to bring to pass the immortality and eternal life of man.

A quartet consisting of President Brady, and Elders Alvarus H. Parry, Samuel P. Martin and William Ned Newell sang, "The Morning Breaks."

Elder Kenneth F. Schade showed by example that it is much easier for one to have faith in something that can be seen than in an invisible God. He said that if the principles of the Gospel were simplified to the complete understanding of all, the principel of faith, which he claimed is the strongest power in the world,

would be destroyed. Elder Schade pointed out the need of exercising the power of faith in order to gain a true knowledge of things beyond man's comprehension.

Sisters Fannie Brown and Bessie Ward sang a duet entitled, "Missionary Hymn."

The Hull choir sang, "The Lord's Prayer."

Elder Rulon H. Sanders addressed the congregation. He said that the war had brought many undesirable things into the world. His solution whereby man might free himself from the influences of such deplorable conditions, he said, is first, to abolish hypocrisy, second, to be humble and willing to serve, third, to gain a personal testimony of the divinity of Christ and His mission among mankind.

The congregation sang, "Ye Elders of Israel." The benediction was pronounced by Elder Edward Smith.

SAMUEL P. MARTIN, Conference Clerk.

BIGOTRY.

FREDERICK W. CLAMPETT.

"BIGOTRY" is a mean word. No man with self-respect wants to be tagged with it. It images before the mind a narrow, bitter, intolerant fellow who sees things through the eye of a needle, with smoked glasses on. "Bigotry" is also an old word. It is so old that its etymology is unknown, but that is a small matter. Bigotry is in our midst—that's the important matter. It covers a wide area, as the word imports.

A bigot is defined in the dictionary to be "one who holds irrespective of reason and attaches disproportionate weight to some creed or view." There are commercial bigots, professional bigots, scientific bigots, political bigots and religious bigots.

Bigotry in religion covers the widest area. This is no reflection on religion. In some respects, it is complimentary. Seeing that it is the oldest and most diverse of human cults, religion and bigotry have grown together, like a bed of roses smothered with weeds.

As knowledge increases, bigotry disappears, just as malaria is wiped out by the hand of science. But, like bad luck, it crops up when least expected. Bigotry, however, in this stage of the world's development never comes to stay. Individual liberty of thought is the intellect's strongest asset.

The right of every man to think for himself is an undisputed privilege. The right to worship according to the dictates of his conscience is a sacred trust, outside the pale of law.

With the increase of knowledge comes another vital force. There is a moral consciousness that welcomes any medium for the uplift of life. Sensing this force, the daily press and the

magazine are in friendly relations with every cult that strives to gain that end.

One of the most hopeful signs of the times is the increase of clubs, side by side with churches, in the effort to unify, brighten and strengthen our homes.

Starting with the home as fundamental, is the increase of great movements for the civic and social betterment of communities. Those two forces are aided by the combined efforts of all creeds. In the face of great emergencies, differences are thrown aside and bigotry is crushed.

During the great war, rabbis, priests and ministers served side by side in serving the wounded and the dying. It was comradeship unconsciously bound by a common purpose.

For the honest doubter, the world has a place of respect. For the sincere critic, the world is always host. For the bigot, there is an undisguised contempt.—*San Francisco Examiner.*

FROM THE MISSION FIELD.

Branch Reorganization.—The Ipswich branch (Norwich conference) was reorganized, the 26th ult. Brother Alexander Stanley Gooding was sustained as president to succeed Elder K. John Myers who has been transferred to the Bristol conference.

Departures.—Elders Fielding K. Smith and K. Marsel Widtsoe, honorably released from their labors in the British mission, sailed for their homes Wednesday, the 22nd ult., per s.s. *Homeric.*

Elder Arthur H. Aamodt, honorably released from his labors in the British mission, sailed for his home Friday, the 31st ult., per s.s. *Montlaurier.*

Birkenhead Branch Organized.—Sunday, the 5th ult., a branch was organized at Birkenhead (Liverpool conference). Elder Lewis F. Hansen was sustained as branch president with Brother James Read as counselor. Brother John E. Fielding, with Brother Nathaniel Hall and Sister Edith Casey as counselors, was sustained as Sunday-school superintendent. Brother Jack Read was appointed Sunday-school secretary. Elder Virgil M. Groo, with Brothers William Read and Harry Read as counselors, was sustained as the Mutual Superintendent. Miss Francis Read was appointed secretary of the Mutual. The Relief Society officers are: Sisters Sarah Guirron, president, Sarah Ann Hall, first counselor, Edith Fielding, second counselor, and Sarah Mabbott, secretary.

Transfers of Traveling Elders.—The following transfers of traveling Elders have been made:

Sidney J. Nebeker, the Nottingham to the Liverpool conference.

Lewis F. Hansen, the Liverpool to the Welsh conference.
Olonzo D. Merrill, the London to the Sheffield conference.
Albert G. Stanger, the Bristol to the Sheffield conference.
Milford M. Mills, the Free State to the London conference.
Russell C. Capener, the Manchester to the Ulster conference.
John W. Crofts, the Welsh to the Nottingham conference.
Ralph C. Jones, the Welsh to the London conference.
Marcellus R. Clark, the Ulster to the Birmingham conference.
Kenneth Curtis, the Ulster to the Birmingham conference.
Ben E. Summers, the Bristol to the Norwich conference.
Ernest C. Moore, the Leeds to the Ulster conference.
Floyd C. Stuart, the Leeds to the Scottish conference.

Appointments of Conference Presidents.—Elder Sidney J. Nebeker has been appointed president of the Liverpool conference to succeed Elder Ernest K. Freckleton, who had been honorably released to return home.

Elder Lewis F. Hansen has been appointed president of the Welsh conference to succeed Elder John W. Crofts who has been transferred to the Nottingham conference.

Elder Olonzo D. Merrill has been appointed president of the Sheffield conference to succeed Elder Willard Boden who has been honorably released to return home.

Elder Ronald D. McGregor has been appointed president of the Manchester conference to succeed Elder Christopher C. Heaton who has been honorably released to return home.

Elder Russel C. Capener has been appointed president of the Ulster conference to succeed Elder Marcellus R. Clark who has been transferred to the Birmingham conference.

Releases.—The following missionaries have been honorably released from their labors in the British mission:

Ernest K. Freckleton, Sheffield conference and President Liverpool conference.

Christopher C. Heaton, President Manchester conference.

Willard Boden, Welsh conference and President Sheffield conference.

Arthur H. Aamodt, London conference and President Norwich conference.

Robert G. Gibbons, the Bristol and the Leeds conference.

Gordon L. Weggeland, the Scottish and the London conference.

A. Lewis Elggren, the Norwich, the Welsh and the London conference.

Joseph N. Dotson, the Hull, the Leeds and the London conference.

Chancey G. Dockstader, the Manchester and the Liverpool conference.

John G. Osborne, the Hull and the Leeds conference.

Vernon G. Robinson, the London and the Newcastle conference.
Richard M. Burgoyne, the Ulster and the Manchester conference.

Arrivals and Appointments.—The following missionaries arrived in Liverpool, Friday, the the 31st ult., per s.s. *Montcalm* and have been assigned as follows:

For the European mission—
James E. Talmage, Salt Lake City, Utah.
Mrs. May Booth Talmage, Salt Lake City, Utah.

For the British mission—
Maurice R. Barnes, Kaysville, Utah, assigned to the Norwich conference.
Wallace S. Calder, Vernal, Utah, assigned to the Scottish conference.
Heber G. Jacobs, Ogden, Utah, assigned to the Manchester conference.
James K. Knudson, Brigham City, Utah, assigned to the Manchester conference.
Jethro M. Palmer, Cedar City, Utah, assigned to the Sheffield conference.
LeRoy E. Peterson, Fairview, Utah, assigned to the Bristol conference.
Allen C. Reynolds, Manti, Utah, assigned to the Welsh conference.

For the French mission—
Verl E. Roberts, Rupert, Idaho.
S. Smith Stevens, Salt Lake City, Utah.

For the Swiss and German mission—
Stewart C. Campbell, Salt Lake City, Utah.
Eugene J. Capener, Salt Lake City, Utah.
Joseph R. Capener, Salt Lake City, Utah.
Melvin G. Hart, Salt Lake City, Utah.

For the South African mission—
Hyrum L. Crane, Pocatello, Idaho.
Clarence L. Rockwood, Salt Lake City, Utah.
Kenneth C. Woodruff, Salt Lake City, Utah.

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